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Pacific School of Religion
Berkeley, Calif.

## Will the Churches Take Heed?

AN EDITORIAL

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## The Lost Book

ELIZA ARMSTRONG COX

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## From Pronouncement To Action

LABOR SUNDAY MESSAGE

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## Wilmington Yearly Meeting

# ON THE HORIZON OF THE CHRISTIAN CHURCH

## TRENDS IN CHURCH GIVING REVEALED

An exhaustive study of Protestant church finances in the United States, especially in relation to benevolent giving, has been published by the Institute of Social and Religious Research. The report shows that while, for the eleven major denominations most intensively studied, there has been a steady decline in benevolent giving since the peak year of 1920, representing the culmination of several denominational "drives," nevertheless, as compared with the year before the World War, 1913, benevolent giving has shown a marked increase both in actual amount and in relation to the cost of living. During the same period congregational expenditures have risen steadily and reached their highest point in the latest year considered by the study, 1927. The ratio of per capita giving for total benevolences and per capita giving for congregational expenditures, which was 21 to 79 in 1913, has shifted in favor of benevolences by 1920 until it stood at 35 to 65, since which year the decline in benevolent giving and the upward climb of congregational expenditures almost restore the ratio of 1913.

## CARING FOR UNDERPRIVILEGED CHILDREN

Increasing the breadth of its scope, Golden Rule Sunday observance after six years of operation is now launched as an international, interdenominational, and inter-racial movement, with a program of "good works" to which all mankind can subscribe. The continuance of the movement and its evolution comes in response to a demand for the preservation of the ideals and principles of thanksgiving and sacrifice for which it has become emblematic. Sponsoring this world-wide movement for constructive benevolence are men and women, prominent in the fields of philanthropy, education and finance, who have formed The Golden Rule Foundation, incorporated under the laws of the state of New York, to receive gifts, legacies and bequests toward a fund which is to be administered "for the benefit of mankind." In short, a People's Foundation, rendering for the average citizen a service similar to that rendered their respective founders by the larger private foundations. Gifts will be administered on the basis of the greatest need, through existing approved organizations. Golden Rule Sunday observance not only creates a medium for international philanthropy but stresses the spirit of giving and sharing to such an extent that established and customary sources also reap benefits. The contributions of Golden Rule Sunday will be made to the fund of the Golden Rule Foundation, and in general will be allocated according to the plans of the Survey Committee, of which Bishop F. J. McConnell is chairman.

## THE DEAD SEA A VERITABLE MINE OF WEALTH

The *Christian Science Monitor* gives the following interesting bit of information: The waters of the Dead Sea are strongly impregnated with various minerals. The chief of the minerals which in the aggregate constitute approximately one-fourth the entire weight of its waters are potash, bromide, gypsum, and magnesium, with several others comparatively unimportant. It is reported that the Dead Sea, nearly sixty miles long, twelve miles wide and in places 1,200 feet deep, contains more than 1,300,000,000 tons of potash, alone valued at nearly $70,000,000,000; 853,000,000 tons of bromide, valued at $250,000,000,000; while common salt, gypsum and magnesium are contained in quantities which bring the aggregate value of the mineral content to a sum variously estimated between $1,200,000,000,000 and $1,500,000,000,000. Before such figures the "wealth of the Indies," of Croesus, of the Rand, and even of the huge earnings of modern industry pale! Yet these estimates are made by experts who have gone thoroughly into the situation for the Imperial Chemical Industries, Limited, of London, the company about to receive a concession for the exploitation of these vast treasures. The conditions of the concession provide that a large share of the profit of the industry shall go to the Palestine Government to be used for education and other needful enterprises, while at the same time potash for rehabilitating the soil of this much farmed region will be provided at cost. How dramatic it all seems! This most peculiar of all bodies of water, lying nearly 1,300 feet below the level of the Mediterranean Sea, into which flows daily more than 5,000,000 tons of water, yet has no outlet, is found to be the world's richest mine of fabulous wealth.

## A BLIND MAN'S TRIUMPH IN PHOTOGRAPHY

After twelve years' research in his own laboratory in London, a blind scientist has invented a camera which will take photographs and develop and print them at a single operation. The inventor, Dr. John Wilson, of Ipswich, with the assistance of his nineteen-year-old son, has been experimenting with colored plates and gases, and the result is this lightning camera which may revolutionize modern photography. Similar in appearance to the ordinary folding pocket variety, the new camera has five small colored plates in its sides, and a cylinder containing a secret mixture which the inventor calls "gas." "There are two lenses, one a common camera lens and one an ultro-violet ray lens. The films and paper are inserted together, and every time the shutter is opened or closed a small quantity of gas is released. This develops, fixes and prints the negative on the paper." The camera will only take instantaneous photographs. Dr. Wilson demonstrated his invention before a gathering of scientists in London, and sadly remarked that he would never be able to see the pictures his camera will make. What a triumph over one of life's greatest handicaps—a blind man successfully solving problems of the action of light!

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# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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# Will the Churches Take Heed?

ONE of the editors of the *Christian Century*, Paul Hutchinson, who is in Europe this summer interviewing men active in public affairs and studying general social and economic conditions, reports a significant interview with Mr. James Middleton, a moving spirit in the Labor Party organization. Knowing the active part which Free Church preachers had taken in the history of the Labor movement in England, Mr. Hutchinson turned the conversation in that direction and found Mr. Middleton enthusiastic in recognizing the religious element in the development of the Labor movement as a political power. But when asked whether the church continues to exert a powerful influence on labor he answered promptly in the negative. "No," he said, "especially in the case of the younger generation of voters, the church exerts very little influence now. The war finished all that. There are, to be sure, individual parsons who bore themselves through the war in such fashion that they can command a hearing now. But for most of them, the ranting of the war days has cut them off from much consideration by those who now furnish the drive for our crusade." Paul Hutchinson adds that he feels Mr. Middleton's conclusion is justified. "Except in separated instances here and there," he says, "one cannot help feeling that the churches of England, established and free, exert very little direct influence on English people who are less than forty years old."

What a tragic result the Christian church is suffering from its war-time apostasy! There is little doubt that the church in this country is weakened similarly though probably not to the same extent. The war period was more extended in England and the church became even more thoroughly an adjunct of the military establishment, perhaps, than it did over here. Furthermore, England's baptism of tragedy was much deeper than ours and the revulsion against war and the system of militarism is much more intense there than it is among us. None the less the lesson is one and the same. Whenever and however the Christian church lowers the standard of the ideals of Him whose name it bears, its power for leadership in righteousness is inevitably weakened.

Leaders of the church are having very much to say concerning the religious indifference of our youth. There is much evidence, however, that it is not so much a case of indifference to the Christian religion as it is indifference to the organization which betrayed its high profession. The church is making some amends for its war-time record by earnestly throwing its influence in favor of the peace movements looking toward a warless world. Perhaps it is learning its lesson.

There are other causes, however, closely allied to that of peace whereby the church is also being judged. Thinking young people are deeply sensitive to the claims of social justice in our present-day economic and political organization. While there are leaders in the church who are prophets of a new era, the organization itself is prone to be safe and sane. Two or three reminders of this conservatism are before us in the current number of the *New Republic*. There is published, in the first instance, a vigorous letter addressed to Governor Young of California urging that the plain and imperative demands of justice require the liberation of Thomas J. Mooney and Warren K. Billings, who several years ago were convicted and sentenced to prison upon what has since been shown to be perjured evidence. Despite the fact of "the unanimous opinion of the court and jury on the evidence, subsequent to the convictions, that the said convictions are not only entirely discredited but that the inference is compelled that these two men were innocent of the crimes charged," it has been impossible to secure the release of these unfortunate men because of the fact that they are radicals. The general attitude has been that even if they weren't guilty, it is well to keep them behind the bars on general principles.

The other reference has to do with the Armistice Day riot in Centralia, Washington, in 1919—a riot in which parading members of the American Legion and I. W. W.s fought one another with the result that four parading Legionnaires were shot and killed, and one I. W. W. lynched. Eight of the I. W. W.s are now serving long sentences in prison for second degree murder. There were conflicting statements as to whether the I. W. W. or the American Legion were the aggressors. Whatever the facts, there is ample evidence that so far as the trial was concerned, there was hardly even a semblance of justice. The *New Republic* calls attention to the fact that resolutions have been forwarded to the National Commander of the American Legion asking for an investigation. In commenting, the editor refers to the Centralia episode as a discredit to the inhabitants of that community, the state of Washington, the American Legion and this country.

It may be pertinent to ask whether the letter regarding Mooney and Billings and the request for an investigation of the Centralia case come directly or indirectly from the church. They do not. In the

first instance the letter to Governor Young was written by four members of the faculty of the Law School of the University of Oregon—a conservative institution whose law faculty can hardly be accused "of excessive tenderness toward radicals." In the second case the request for the investigation comes from the Willard Straight Post of the American Legion in New York City. We do not wish to imply that the church has no interest in the administration of justice. As a matter of fact, if our memory is not at fault, a group of representative ministers in the state of Washington did speak out boldly on the Centralia case not long ago. The fact remains that it is altogether too difficult to stir the conscience of the church in behalf of justice, whether it has to do with safeguarding the rights of those accused before our courts, whether it is a matter of securing social justice as between laborer and employer or whether it is a matter of justice as between representatives of different races. While the church may hesitate and temporize as to its function and duty in these fields, the world which it wishes to reach senses instinctively the manifest Christian implications involved. If the church would be influential it must be alive to the issues of human welfare and courageous to declare itself for social as well as individual righteousness.

# From Pronouncement to Action

## Labor Sunday Message, 1929

*Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America*

FOR two decades the churches of this country have been urging their members engaged in industry, employers and employees alike, to apply the spirit and principles of Christ in business relationships.

They have not only emphasized the need of cooperative effort, the sacredness of human life, the power of unselfish action, the social stewardship of property, and the subordination of the profit motive to the spirit of service, but time and again the churches have called attention to specific evils which are sacrificing human life. They have protested against the inhumanity and wastefulness of child labor, the unfair exploitation of the labor of women, unnecessary Sunday work and night work, an overlong work day not only in Southern mills but in other parts of the country; and they have protested that these hardships on the workers persist in the face of over-production. While recognizing the general prosperity of the country, they have called attention to persistent and serious unemployment, to the economic insecurity of old age among the workers, and to low standards of income and therefore of living in large sections of the population. They have pointed out that all are involved in responsibility for these evils and that so long as a single worker suffers, all share the guilt. They have felt obliged, in loyalty to the Gospel, to point out glaring and unjust inequalities in the distribution of national wealth and income, and that there is not as yet the dedication of industrial leadership and capital to human welfare which the law of God demands. They have persistently taught labor's right to organization, and the social importance of such organization in order to secure to labor a proper influence not only in industry but in national life.

Now the time has come for insistence upon practice and actual experimentation in brotherly relations in business establishments. Discipleship to Christ in business must take this form. A new evangelism must come into being, an evangelism which impels men holding positions of influence or possessing great economic power to devote themselves and their resources to human welfare, as a part of the Christian program.

In this Labor Sunday Message we therefore turn from pronouncements to suggestions for action, to the end that Christian people shall be challenged to specific and practical undertakings.

First of all, every local church and organization of churches needs to examine its own practice as employer with reference to staff workers and caretakers, employees in denominational offices and publishing houses, and practices in building and letting of contracts for printing, repairs, equipment and all other enterprises. The churches must not compromise their own teaching out of a desire for economy. They cannot afford to contribute to the lowering of living standards, nor to the disorganization of labor. Rather the churches should take the lead in raising standards.

Each local church should address itself to industrial conditions in its own community with renewed energy. We suggest, in cooperation if possible with social agencies, that studies be made of the local industrial situation in one or more of its aspects in order to secure a working knowledge of facts. What are the local conditions as to length of the work day, safety and health? How do wages compare with the cost of living? How many mothers must work outside the home to supplement the family income? What is the effect on the family? What are the handicaps of women in factory, store and office? Are domestic workers employed on a schedule of reasonable hours and adequate wages? Do they have regular times off each week and are they furnished pleasant rooms? What are the labor policies of local stores and factories? Are the workers allowed organization, and are they dealt with collectively? Who are the employers and labor officials who are manifestly seeking to follow Christ in daily practice? Do pastors have contacts with labor as they have long been accustomed to have with the Chamber of Commerce? Are industries being encouraged to take forward steps such as providing unemployment insurance, vacations with pay and labor representation?

The gospel is for all mankind, for employed and employers alike. Labor leaders and the rank and file are as obligated to the principles of service, public spirit, earnest and skillful work and cooperative effort as are the leaders of capital. Labor also needs unselfish leadership. The true labor movement has a religious motive, in that it is inspired by a passion for human life and for social justice.

Christian people through the appropriate agencies should be interested in and promote social legislation. Has your state enacted laws forbidding child labor, night work and long hours for women, and providing adequate old age pensions and workmen's accident compensations? Is rock dusting in the bituminous coal mines required by law in order to prevent catastrophies from explosions? These are illustrations of what needs to be done in the field of social legislation.

We recommend most earnestly that pastors shall make more use of their buildings and property for these great and appealing human causes. An industrial relations dinner might be

given during the year, inviting labor leaders and employers. It is well to bring in experts, men who have thought deeply or who have notable accomplishments to their credit, to discuss these social and industrial problems.

Church people should study the history of the labor movement so as to appreciate its significance in the struggle for better standards of life. Pastors and some members of each church should have personal acquaintance with the leaders of the labor unions in their community. There should be friendly exchange of visits with individual unions and central labor councils. In many cases church members who are also trade unionists will furnish a natural point of contact. It is neither partisan nor inappropriate to invite a labor representative to speak in the church on the ideals of the labor movement and the achievements of labor organization for the better life of the work people. Churches have a real opportunity to help in workers' education through assisting trades councils to obtain speakers when desired, possibly organizing classes or obtaining teachers, or offering the facilities of the church plant for such work. The churches should exert their influence to maintain the constitutional rights to freedom of speech, freedom of press, freedom of assemblage in their own communities even in times of strike.

All Christians should become conscious of the basic social and ethical problems of our industrial civilization. They are human problems. They lie in the church's field of teaching and social effort. The responsibility of leadership lies with the pastor. The churches must be more aggressive, more informed, more willing to take hazards for righteousness, more swift to come to the help of the oppressed, if they are to fulfill the mission of Christ, and are to make that contribution to social welfare which can be rightfully expected of them.

# The Lost Book

By Eliza Armstrong Cox

A LONG time ago a certain book was lost. It was a book that contained the Law of God. By it the people would know how to live, how to worship, how to carry on the government.

It was lost by their ceasing to use it and taking up with other ways of doing. Through this neglect it was forgotten. Kings and priests knew there had been such a book, but had lost trace of it and now it was only a memory, while its contents and instructions were not even that.

One day while cleaning out the temple and putting it in proper condition by order of the good king Josiah (II Kings, 2:2), the long lost book was found. The finding caused great excitement. By reading it they discovered themselves a long way off from the teachings of the law and a general reformation was inaugurated. We can little imagine what an upstir followed in the effort to return to the way of the Lord as taught in his book. But the good work went on, and God and his book were again restored to their rightful places.

This was not the only time the book has been lost and that sad consequences have prevailed as a result. A new law of love and grace was given when Christ came to make the Father fully known to us. This new law taught us to love our enemies and our neighbor as ourselves; that physical force fails, but "love never fails."

Again the book was lost, or this part of it, and spiritual weapons were laid aside and those of militarism were accepted by the church, the agency that was to represent Christ in the world by love. Thus bloodshed, tragedy, untold suffering has followed as a result of "losing the book." Not much over a decade has passed since this part of the book was discovered. The church has been awakened by a terrible blow; it is realizing how far it has wandered from the precept and example of its Great Leader, and is now exerting itself almost frantically, to restore this lost teaching to its rightful place within itself and for the governments of the world.

The book was lost again, or the part of it that teaches that we can approach the Throne of Grace for ourselves, without the mediary of priest or ceremony; that our Great High Priest, even Jesus, is our only needed help. As a result of this loss people were bound, mind and conscience, under a man-made bondage. But Martin Luther "found the book" that taught that "the just shall live by faith." Great was the furore and the upheaval before the spiritual freedom of man was established under the law of grace. But the effort succeeded, and the book won in the conflict.

Again it was lost on the right of men to worship free from the dictation of any formula imposed by men on other men. George Fox found this great truth, followed and supported by Wesley and other non-conformists. Another time of confusion and persecution followed and another victory was scored for man's untrameled approach to God.

It was lost again on the subject of slavery and men preached in our Christian pulpits the right to hold slaves, etc. John Woolman and others found the book on this question and not until a terrible tragedy in blood was suffered did the book get back to its rightful place on this point.

Again the book was lost on its teaching concerning the traffic and use of intoxicants; and another time its interpreters failed sadly and not until it was discovered that the book outlawed it *in toto*, did the church also outlaw it, and came out on the Lord's side of this great question.

Again the book was, or is, lost on the subject of the unity, or oneness, of God's people. Now it has been found that Christ taught that his people shall constitute one flock, under the management of one shepherd, and prayed to that end in that wonderful intercessory prayer, "that they all may be one," the same oneness that existed between him and the Father, to the end "that the world may believe that thou hast sent me"; and Paul carried the same thought and desire forward in his instructions to the churches that they all come into "the unity of the spirit," into the one faith and baptism of the one Lord.

This lost book is now found and the church is struggling with the great truth, and trying to find the way to meet this high requirement for its greatest achievement. It has a tremendous task on hand, but not an impossible one. It finds it has been carrying an excess of baggage along with it in the way of ceremonials, technicalities, customs, etc., that have tended to smother the essentials of the gospel.

The careless, indifferent world has looked upon all this as something strange. They take notice only of the conflict between denominations and to them it is something of a joke. They have seen all these engaged in the bloody wars of the centuries in spite of the admonition to love enemies and our neighbor as our selves. They see the racial feelings and distinctions on the part of church people; they see the strife between capital and labor; the distance between rich and poor; all these things confuse them in their thinking of Christianity.

When the book finally wins out on this point of oneness, and they see the hosts of Christians a solid body in its work for the good of humanity on all lines, and no strife among themselves, then they may be expected to believe that in Jesus Christ, whom the Father did send, is the remedy for sin; and that he can, and does lift the church onto his high plane of loving, thinking and doing.

It is a wonderful book. New discoveries of God and his infinite purposes of love, are continually being made in it. Each one astonishes us with its splendor and the wonder that it had not been found before. The majesty of truth amazes us, and our grief is deep because of the loss sustained by not having found it before.

When the Christian church "finds the book" in its entirety, and restores it to its rightful place and use, then will Christ be, indeed, glorified.

Whittier, California.

# Wilmington Yearly Meeting

## Attendance Was Unusually Good

WILMINGTON Yearly Meeting met in its thirty-eighth annual session, August 12-18, 1929, in the comfortable and spacious auditorium at Wilmington College. All the Quarterly Meetings were well represented, the one from Tennessee having the largest delegation in its history. The general attendance at all sessions was greater than ever before, there being at three sessions fully a thousand persons. The presence of many visitors and their introduction at various times added much interest and enthusiasm.

In the Meeting on Ministry and Oversight, vital problems were studied. Among these were the "Future Possibilities of the Society," "Hindrances to Their Realization" and "A Growing Membership."

No change in the personnel of officers was made except in the case of the correspondent. Laurenna H. Farquhar was selected to take the place of her husband, Milton Farquhar, deceased. In making this appointment, the meeting paused in tender memory of the departed servant.

A far-reaching change in the financial methods of raising and appropriating money of the Yearly Meeting was made. It is hoped, with good assurance, that the new plan will be more effective than the old one has been.

Interspersed among other business items, the Epistles from other Yearly Meetings were read. The Meeting directed that all the epistles be printed and distributed to every Meeting within the Yearly Meeting to be read over again. It was suggested that study groups be formed in local congregations to study the work that is being done by other Yearly Meetings as told in their epistles. The committee that prepared the Wilmington epistle was cautioned to avoid the multiplication of words, and to present a boiled-down, full-of-meat document that would be short enough to be read in its entirety by other Yearly Meetings that make a practice of reading only extracts of epistles.

Following two stirring addresses by S. Edgar Nicholson and Murray S. Kenworthy on Prohibition and Peace, respectively, a letter was drafted and directed sent to President Hoover, assuring him of the hearty support of the Yearly Meeting in regard to his program for disarmament and law enforcement.

According to the suggestion of the American Friends Service Committee, nine silver medal contests, on the subject of Peace, had been held in the various meetings during the year with 85 young folks participating, culminating in a Gold Medal Contest at one session of the Yearly Meeting for the winners of silver medals. Virginia Bogan won the Gold Medal.

The Religious Education Committee had a very commendable report of work done the past year and presented E. T. Albertson as their speaker, who spoke on "The Place of a Correlated Church Program." The Junior Yearly Meeting, sponsored by this committee, proved to be the most outstanding feature of the week. Two sections of this Junior Yearly Meeting, one for Juniors and one for Primary children, were conducted every afternoon with their own clerks and committees in charge, just like the big folks. Time was given for devotions, hand-work and play.

This group of more than 100 children filed into the Yearly Meeting to support their clerks who were given the seats of authority while their reports were read by their own Reading Clerks and their announcements given by their own Announcing Clerks, presided over by their own Presiding Clerks. It formed a most impressive sight and one filled with glorious prophecy.

The Young Friends were given a more advantageous place on the program than in former years. They are doing an indispensable work in building for the future. Their speaker was Clyde A. Milner, whose address on "Revival of Individual Concerns," was an appeal for more vital, spiritual and consecrated lives. The Peace Caravan boys, Robert Cope and Victor Guthrie, of Oskaloosa, Iowa, were present at one session and gave instructive talks on their work and experiences.

One big session was devoted to Missions with two speakers, Tom A. Sykes and Charles O. Whitely, both full of their subjects as well as full of wisdom in their understanding of human nature, delivering their stirring appeals and challenges to Friends to greater efforts in church extension both at home and abroad. At the public meeting of the Women's Missionary Society, Rebecca Farquhar McQuiston of Cairo, Egypt, led in a helpful devotional period which was followed by an interesting address by Sada F. Stanley, a missionary to Jamaica.

A committee, under the leadership of Ephraim Dunlap of Tennessee, arranged the devotional meetings, all of which were full of spiritual and inspiring messages. The daily half-hour of devotions following the morning sessions was well received. One outstanding session was the presentation of "The Rock," a religious drama by Mary Hamlin. It depicted the character development of Simon Peter and was given by a talented group of Young Friends from Wilmington Meeting. The drama, with its wonderful climax, left an indelible picture in the minds of the 1,200 people who sat in devout worship during its rendition.

Music had much to do with the interest and delight of the sessions. Solos, quartets, choir, violins, orchestras and congregational singing of hymns all produced helpful periods of devotion and inspiration.

Another session was devoted to Wilmington College, with 160 students receiving degrees in Bachelor of Science in Education, Bachelor of Arts and two-year teachers' diplomas. B. O. Skinner, president of the College, gave a very comprehensive report of work done in the past and then announced some well-formed plans for future expansion of the institution. Dr. William C. Dennis, president-elect of Earlham College, delivered a masterful address on world problems and international law.

Sunday, the closing day of the Yearly Meeting, was marked by two great sermons with strong evangelistic appeal by Tom A. Sykes and one by Clyde Milner expressing the need of spiritual leadership. O. Herschel Folger summed up the week's work with these lessons to be learned: "A community of interests; do something about it; do the positive thing; let's get going."

W. Rufus Kersey, Recording Clerk, gave the concluding words of the Meeting: "We come now to the close of the Yearly Meeting with profound gratitude for the blessings of the week that is ended. We have heard the gracious words of his servants and have shared the spiritual fellowship of our fellowmen. With renewed inspiration and consecration we go to the tasks of the coming year. Under a sense of the personal presence of the in-dwelling Christ, we now adjourn to meet in the providence of God at the usual time and place next year."

A. A. G.

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## RETURNING FROM AFRICA

Margaret R. Parker and Dorothy Bond are due to arrive in this country this week from our mission field in east Africa. On the way home they landed at Hamburg, where they were met by Karl Kroll and Gilbert McMaster under whose kind auspices they made a short visit in Germany. They were pleased to find Alfred C. and Eleanor Garrett as occupants of the same hotel with them in Berlin. Margaret Parker is coming home on furlough and Dorothy Bond, daughter of Dr. A. A. and Myra Cope Bond, is to enter Oakwood School this fall.

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Opinions founded on prejudice are always sustained with the greatest violence.

# In Honor and Farewell

## Old Students Reunion at Ram Allah

AT the close of the school year in July, 1929, the "old girls" of the Friends Girls' School in Ram Allah, Palestine, held the largest reunion so far in the history of the school. This year the school is closing its fortieth year of service, during which time it has graduated sixteen classes containing 105 students, and ministered to a host of other girls who have been unable to remain to complete the course of study.

More than one hundred of the old girls returned at reunion time to do special honor to two loved principals and teachers, Katie Gabriel and Alice W. Jones, who are retiring this year from their long and successful service in the school. Miss Katie, who received her appointment as principal in 1889, welcomed back four of her first graduating class—the class of 1895. Every girl who has been in the school since its beginning feels a daughterly affection for Miss Katie. After her eighteen years of service as principal, she became the house matron, in which position she has been serving ever since; so that for every girl she is either a beloved teacher or the familiar house mother who made the school a home. Alice Jones succeeded her as principal, and held the position successfully for twenty-three years. By their united efforts these two devoted women have brought the school to a high scholastic standard, and have kept its sweet spirit and fine ideals unchanged through the years.

The "old girls" arrived in time to enjoy the Commencement exercises at the Boys' School on Friday afternoon, July 12. As another year has just been added to the course of study at the Girls' School, there was no graduating class of girls this year. On Friday evening an informal reception was held at the Mission House for seeing old Friends and schoolmates again. Many were the reminiscences heard: "Don't you remember the time when?" and, "Wait, if you are going to tell that one I'll tell about the time when—" or "What was that good story so-and-so used to tell?" and so on. The music lovers gathered around the piano and called for old favorites, which were sung with hearty good cheer and much merriment. The Mission House literally overflowed into the yard, where lively games were played by the younger folk; while the more sober ones talked over old times in the window seats and balconies.

On Saturday morning the business meeting of the Old Girls Association was held in Swift Hall, with more than one hundred in attendance. After the election of new officers and the other items of business, Miss Katie was called upon to say a few words of farewell to the old girls. She spoke beautifully, in her native tongue, thanking them for their loyalty and affection through the years, and inspiring them to be loyal still to the old school, and to the ideals of character, devotion and service for which it has stood since its founding.

Alice W. Jones followed with a simple and impressive address, in which she spoke of how happy she had been throughout her twenty-three years as principal of the school. The responsiveness, and the love and loyalty of the Friends School girls, she said, had never failed to make her work a real joy to her. She expressed her confidence in the future of the school, and in the continued support of the old students. Then she spoke of the richness of life, and the enduring strength and influence of lives that stand staunchly for the things that are true and beautiful and good. She reminded them earnestly of the many opportunities we have daily to share with those whose lives touch ours the helpful and inspiring influences that have come into our lives; and gave it as her hope that we might all make our noblest Christian ideals a reality in our practical everyday living. In closing she asked them to repeat together a bit of poetry, just as they used to do in evening prayers sometimes when they were girls in school. With quick response they repeated the lines with her:

"I live in a little house,
But its doors can open wide;
I live in a little house,
But the whole wide world's outside."

The respect and loving sorrow in the faces of the listeners as these two spoke, the stillness of the room, the eyes brimming with tears, bore testimony to the deep affection the girls of the Friends School feel for them, the confidence they have in them, and the real grief they one and all feel to have them leave the old school.

At the close of the session, Mildred E. White, who is to carry on next year in place of Alice W. Jones, spoke briefly for the school staff, expressing the deep sense of loss and responsibility they all feel at losing these two who have been the strong pillars of the school for so long, and pledging in behalf of them all their loyal efforts to carry on the noble spirit and task of the school. In referring to the plans for next year, she spoke of the new Home Economics Model Cottage which is being constructed on the grounds this summer, and of the plan to give the Home Economics department a place of increased importance in the school course of study.

In a subsequent meeting of the alumnæ and old students a fund was started to do some service of a permanent kind for the school in honor of Miss Katie and Miss Jones.

At noon on Saturday the school dining-room was full of old student guests, and what a pleasure it was indeed to them all to talk of old times together in the midst of these familiar scenes! The top class of the Girls' School served the guests at a table during their entire stay, willingly doing their share as hostesses of the school.

On Saturday afternoon the old girls of Ram Allah gave a tea on the Girls' School grounds for the old students from a distance. The old boys of the Boys' School were invited too, and large numbers came. The teachers of the Girls' School improved the opportunity to sell ice cream to the willing guests for the benefit of the new tennis court that is now under construction. Some of the gallant ones refused to accept any change when they paid their bills, and others contributed small sums of money, so that in all twenty-five dollars was collected during the afternoon to help pay for the court.

On Saturday night an entertainment was presented in Swift Hall by groups of old students and the teachers of the Girls' School. The Hall was crowded, and all voted the occasion a great success.

On Sunday morning the Friends Meetinghouse was filled with a quiet and responsive congregation of old boys and girls who had memories of many Sunday morning hours of worship spent in that house in their childhood and youth. A. Willard Jones delivered an inspiring sermon about influence, comparing it to the shadow of a man that accompanies him whether he will or no, and even when he is unconscious of it. He closed with the thought that if we walk in the Light we cannot but exert an influence for good, just as the man walking in bright sunshine cannot but cast a shadow wherever he may go. A choir of old students sang a beautiful anthem which was much appreciated by the listeners.

On Sunday evening the usual vesper "sing" was held at the Boys School. As a part of the service a beautiful tribute of gratitude to Miss Katie and Miss Jones for their long service to Palestine

## IN MEETING

Our wandering thoughts, our spirits frail,
Do thou, dear Lord, direct, sustain;
And while we seek to worship Thee,
Help us attain.

MABEL C. MOODY.

was read by one of the young men on behalf of the Old Boys' Association. The Association presented Miss Katie with a beautiful silver vase, and Miss Jones with a native coffee set of beaten brass as gifts of appreciation and remembrance. The service closed with a hymn chosen by Alice W. Jones:

"Courage, brothers, do not stumble;
Though thy path be dark as night,
There's a star to guide the humble,
Trust in God and do the right."

By four o'clock on Monday morning the dormitories at the Girls' School were astir. Some of the guests left very early in order to be on time for work in schoolrooms and offices, and others wanted to get an early start because they had long distances to drive home. By late afternoon all the "old girls" had gone, making the school seem empty and still, but leaving behind them a host of happy memories.

MILDRED E. WHITE.

## ANDERSON PERSONALS

The Anderson Monthly Meeting has again extended the invitation to Jos. W. Youngs to serve as its pastor. He has about completed three very successful years with the local Meeting, and plans are being made for greater things during the coming year.

Helen Hammer will leave August 28 to enter the Kingswood Holiness College, Kingswood, Kentucky. She is a leader of the young people, being president of the C. E. Society and a teacher of Junior girls. She expects to prepare herself for teaching in the mission fields, either home or foreign. Before coming to the local meeting, she was a worker in the Friends Meeting, at Shirley, Indiana.

During the months of May, June and July, the local Sunday school, co-operating with nineteen other schools of the city, endeavored to maintain the attendance average for the first three months of the year. The Anderson school not only did maintain the average, but made an average of 102 per cent for the three months. Interest is shown in all departments, with the Primary leading the entire school with an average attendance of 120 per cent for the period. Elizabeth Thornburg is superintendent of the department. A banner was awarded for its good work.

Charles Thornburg, Superintendent of the Madison County Children's Home and a member of the local Meeting, just returned from a visit with friends at Denver Colorado. Wesley Kelly and daughter, Rose, of Port Orange, Fla., are visiting friends at Anderson. Sarah Potter, Clarice and Erma Van Hook are returning from California, where they spent the summer.

## A PRACTICAL PROBLEM FOR QUARTERLY MEETING

(Read at Vassalboro Quarterly Meeting of Friends, Oak Grove Seminary, May 11, 1929.)

The Yearly Meeting's Constitution and Discipline, Part IV, Departments of Work, Chapter II, reads as follows:

"The Quarterly Meeting shall have the general oversight and care of the work of the Church within its borders; it shall be diligent to assist the congregations in carrying it on, and it shall have authority to open and assume charge of new fields of labor. It may annually appoint an Evangelistic Committee to advance these interests, whose chairman shall be an advisory member of the Yearly Meeting's Committee on Evangelistic and Church Extension Work."

This chapter has mostly fallen into desuetude; although some details of its functions have been assumed by other divisions of the Church, the congregations not favoring any oversight from without or interference with their local arrangements.

No special revival meetings have been held for sufficient reasons, perhaps chief of which is the lack of money to employ evangelists. Not only among Friends, but almost universally among Christian churches, the kind of evangelistic meetings which produced notable results in the last century do not now produce the same, so that the method is rapidly falling into disuse. Howbeit, no substitute equally fruitful has been discovered to replace it. In its stead, personal evangelism is the most popular at present and involves individual appeal made by volunteers authorized to make special religious visits to persons residing within the territory of the particular Meeting behind the movement. Where faithfully executed, this plan has yielded results more or less successful; yet people are not being brought into the church and the Christian way of living as desired.

The Society of Friends is one of three diminishing denominations and our leadership appears unable to find a remedy for this condition. A modern Pentecostal experience is necessary to restore to Friends a new spiritual power which result in increases to our membership.

Whether by assumption or by authorization, the superintendent carries the responsibility of securing other than local ministers for the meetings for worship held on Quarterly Meeting Sundays. This action nearly or entirely exhausts our evangelistic funds. This is not a theory but a condition that confronts us, for which, perhaps, no blame can justly be attached to individuals or congregations, since all of the latter are in farming communities, where financial affairs are not prosperous at present, a fact now generally well-known.

There are numerous hopeful features of the outlook. Responsibilities are being more widely distributed among younger men and women and are being willingly accepted by them. By this laudable division of labor, pillars of the church are being developed to support the organization after the older generation is gone. As a result there is a larger cooperation among members and an addition of energy and thought is directed toward the accomplishment of our tasks.

There are abundant opportunities for Christian service around us, in meetings for worship to be held by "teams" or individuals, openings in lines of religious education—the Church's most promising field,—for social work and community development, and in the neglected but greatly rewarding labor of recreational supervision in which leaders of youth have access for their best ability and sincerest devotion. Abandoned neighborhoods, in which religious service is a thing of the past, are a mute appeal for message-bearers of the Gospel, who can sympathize with those in distress or sickness or suffering or poverty and who will strive to relieve these. One thing is requisite to meet the needs of today—that is, entire self-forgetfulness, unmindfulness of sore hearts and sore heads, and consecration without reserve to Christ and the Church. Each should encourage every other, older or younger, to go forward, to pray, and to labor.

ELAM HENDERSON.

## INDIANA YEARLY MEETING CHURCH SCHOOLS

The Committee on Religious Education of Indiana Yearly Meeting have reorganized as follows: Chairman, William J. Sayers; Secretary and Librarian, Lillian E. Hayes; Treasurer, Arthur M. Charles; Superintendent Children's Division, Ellen H. Reece; Young People's Division, Myra Long; Adult Division, Mabel Van Hook; Administrative Division—Chairman, Secretary and Treasurer; Educational Division to include Leadership Training, Week Day School, Church Vacation School and Program Building—Lillian E. Hayes, Donald Spitler and Arthur M. Charles. This Committee will have next year's program ready to be placed in the hands of every Quarterly Meeting Superintendent and local Superintendent at the coming Yearly Meeting. Watch for it!

Send all hand work from your local school and Church Vacation school to Arthur M. Charles, Yearly Meetinghouse, Richmond, for the exhibit—or bring it with you early in the week. Be sure to check up your school with the Standard, and report to the Secretary; also send names of your contestant for the Memory Contest. Plan to attend one or more of the noonday conferences on Sunday School work during Yearly Meeting.

# OUTLOOK AND OUTREACH

**A Contributed Page by the American Friends Service Committee**

**CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.**

## THE CONFERENCE AT HAND

Last call for the Oskaloosa Conference! At the date of writing—two weeks beforehand—over two hundred Friends have enrolled, and registrations are coming in at redoubled speed, as the last-minute members find themselves at last happily able to attend. The one special sleeper from the East has grown into two, and a third will probably be added to meet the growing need.

Many Friends will also travel by automobile from various points East and West, and a special busload will go from Richmond, Indiana, and back (round trip rate not to exceed $20 per person if the bus is filled).

Interest everywhere is steadily growing, and all signs point to a Conference of high intellectual grade, with deep spiritual content, a Conference which will be fully reported on, and eagerly received by Meetings all over the country.

Even the last moment is not too late to enroll. The college dormitory is filled; but there will be room in the Hotels Downing and Lacy, and plenty of room in the auditorium and discussion groups. All Friends who can possibly do so should share in this period of making acquaintance. There are very many of us who eagerly desire to know more about one another, and how the different groups are trying to meet the opportunities that God has given them.

This conference may be a time for revaluing our associations. The difficulties of the past should not limit our activities today unless the same conditions still exist. Do they exist? One reason for the conference is to find out. The 1929 All-American Friends Conference represents a daring experiment. It is a challenge to our souls; a testing of our faith; a measuring of our spiritual power; a weighing of our motives; of finding out how much of the Love of God, which implies charity, tenderness, forbearance, meekness, as well as spiritual discernment, dwells within us.

## QUAKERISM IN DRESDEN

The Quaker work in Nuremberg, Frankfurt, and Dresden was distinguished by the Depot work carried on by English Friends. In each Depot, several hundred selected families of the newly poor were allowed to buy staple articles at one-half the ordinary prices, the goods being bought at wholesale, and sold at a slight loss to the Friends. The Nuremberg Depot was first given up; the Frankfurt place has just closed down; the Dresden Depot has been turned over to German management. It is still carried on by the same Committee, on the lines laid down by Margaret Brown, long its head, and receives a town grant and free use of premises.

Margaret Brown herself is remaining in Dresden, closely in touch with the Depot. "The Depot goes on just as ever," she writes, "and they need the bales of clothing and the sums of money just as badly as before. I keep in touch with many of the Depotites and go to the Meetings every Monday and see to the distribution of the Reading Room fund—just as if I were still 'Leiterin.' The Committee is very willing and ready to let the Group go on using the room as long as ever the Depot continues—and far from finding it a 'dispensewithable luxury' as you suggest, they consider it an asset. It is used and loved and the books are taken out, too—but I would like to see far more life there—only I am boxed up all day long myself and cannot inaugurate meetings in the afternoons, as I would do if I were still in the Depot. I have to take every moment of rest and fresh air that I can, in order to keep going in the new surroundings (translation work in a big business house) and where I am still like a fish out of water! I do hope that Friends will see their way to keeping the little room on its feet for another year. Now that I am no longer at the Depot this little room has become the Link that binds Friends to Dresden. The Depot will continue for a long while, I hope, and will always remain a 'landmark' of what Friends tried to do to show their friendship for all men, but the little Reading Room and the Group Meetings are now the most active part of the Depot as concerns Friends.

To this we may add that there are over forty devoted members in the Dresden Group of German Friends. They meet regularly for worship, and the meetings are often very impressive. Few speak English, but they are eager to come into closer contact with English and American Quakerism. Their correspondent is Herr Lohmann, Berlinstrasse 28, Dresden-Altstadt.

1929
ALL AMERICAN
FRIENDS
CONFERENCE

OSKALOOSA, IOWA

*September 3rd to 9th, 1929*

Make reservations now at the American Friends Service Committee.

## VARIETY IN THE VIENNA CENTER

There are never two days alike in our foreign Goodwill Centers. A letter from Emma Cadbury mentions casually a few of the items of one day in Vienna: "We have been helping an American teacher from a school at Smyrna to find courses in German and chemistry for the two months which he expects to spend in Vienna. An English social worker and a young Austrian took him this afternoon to find lodgings. The Horsnaills (the English workers) have gone off this afternoon to introduce Fraulein Lohr of the Juvenile Court to a Dutch lady living in Vienna with whom she was anxious to come in touch. A young Hungarian who is spending a month in Vienna dropped in to ask what the Society of Friends was, having seen our name on the door. I tried to explain to him briefly what we stood for, and gave him some literature, asking him to call again.

"One of the Quaker group called this morning, and we discussed the possibility of sending a delegate to the German Yearly Meeting this summer. One of the Kaltenleutgeben Committee was here during the morning to receive applications for the few remaining places at the holiday home (for the 'new poor,' about fourteen at a time, two weeks each, through the summer). Miss Bugbird came to announce the first response to her letter to former Mission workers for funds for Old Age Relief—$10.00 from English sisters from whom she has not heard in a long time. A Bryn Mawr alumna came in to read our American magazines and shared our afternoon tea, telling us in the meantime about her experiences in attending the League of Nations Assembly in Geneva. An American came in to get Cizek pictures (Professor Cizek, head of the remarkable art school for children).

"As a background to all these other matters is the regular work of the Center, the settlement of our half-year accounts, correspondence, the writing of reports. At the end of the week we are expecting some English workers from the farm school in Salonika, and Miss Frost of the Moorestown, N. J., School, as guests in our Hostel."

# CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

## A HEARTENING LETTER FROM D. BREWER EDDY

We are in happy receipt of a personal letter from D. Brewer Eddy, of Boston, a Secretary of the American Board of Commissioners for Foreign Missions of the Congregational Church, which we wish to share with our readers. During the summer months he preaches frequently for the Friends and their neighbors at West Falmouth, Massachusetts. Brewer and Sherwood Eddy are brothers.

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My Dear Mr. Woodward:

Last night I was talking to Aunt Sarah Swift and we spoke of THE AMERICAN FRIEND and the fact that it has been coming to me for two years, and the good I have had from reading its occasional articles. They are making me into a tolerably good Friend.

I preached a week ago on the theme: "Possibilities of World Peace," gathering up the remarkable proofs of goodwill among the nations toward real World Peace.

Recently, at Elmira, N. Y., I shared in a community institute on International Relations, with speakers like George W. Wickersham, and Charles Morrison of the *Christian Century,* and we agreed that no other theme could have gathered an audience of 1,000 or more for five sessions during the worst blizzard of the spring with four inches of slush on the ground. The interest was intense and genuine. I find church audiences, and Rotary Clubs, and public gatherings, including high schools, alert toward Peace. Profound skepticism is giving place to hopeful optimism. Ramsay Macdonald's attitude in committing the Labor Party policy to Disarmament and a constructive peace attitude, joins with the remarkable leadership we are having and will have from President Hoover in this direction.

A chief interest on my part is in what the Christian churches through the Federal Council will do toward World Peace. I hope to see on next Armistice Day, a nation-wide appeal to our churches, committing us as Christians to the most constructive demonstration of churches ever made, demanding Disarmament and the Peace attitude, as our international policy. I can imagine a year from next November, entire congregations in scores of thousands of churches committing themselves by casting a printed and signed ballot on the Communion Tables of our churches, linking themselves with great petitions to our representatives and senators and the government, for World Peace. If the churches lose this chance of a demonstration that shall prove efficiency and power in the church on a great public question like this, then we are moribund and deserve to fail.

Pardon this letter, but I find my sentiments in this matter in complete harmony with the spirit of our little West Falmouth Quaker Church, with its marvelous historic background.

Very sincerely yours,

BREWER EDDY.

## THE ALL-FRIENDS CONFERENCE—WHAT IS THE OBJECTIVE?

(Continued from last week)

At Oskaloosa let the assembling Friends of Jesus forget to play, or to visit the classic Chequaqua, in remembering our progress since the turn of the century: Twelve Yearly Meetings have established the Five Years Meeting, the largest organization of Friends in history, through which for the first time we were recognized as a national organization. All other bodies of Friends are comparatively local. Our educational and peace work have been greatly improved and expanded. Our literature has greatly increased. Our relief work has become world renowned. We have held many general and local All-Friends and young peoples conferences, in which questions of Quakerism more than of Christianity have been academically discussed, broadening our views and deepening our sympathies respecting the history of the various societies of Friends.

But the discussion of academic questions has done little for the spiritual life and activities of the Friendly churches. Certain habits and trends of life and work have meantime become stabilized. The meetings for worship retain their name and theory, not having entirely lost their power and character. In many churches preaching is becoming increasingly formal, stated, and music still more so. Accordingly, Friends generally are becoming more intellectual, but less evangelical, less evangelistic, less spiritual. Institutions are growing; spiritual life and power declining. Not a Yearly Meeting on earth, excepting North Carolina, has grown much in a quarter century; the number of Friends become fewer and fewer.

But with his face steadfastly set to go to Jerusalem, daily walking in the shadow of the Cross, our Master was never discouraged; and he does not mean that we should be. Weeping over his Holy City's certain fall, he turns and exhorts his disciples: Have faith in God. There are some signs that we Friendly folk may be nearing another "day of our Visitation." Many besides the late John R. Cary have been deeply concerned for the revitalization" of the Meetings on Ministry and Oversight, upon which heavy handicaps, traditional and incidental, have settled. More than any other denomination the Society of Friends has sought to go the whole way with Christ in Christian democracy. Yet in the Friendly churches the officially equal elders (including ministers, elders and overseers in the New Testament) have seldom developed into the local bodies of free, efficient spiritual leaders designed of God to tend his flocks, who were therefore all designated as pastors and teachers. While Friends have rightly stressed the fact that in the New Testament pastor in the singular always refers to the Pastor and Bishop of our souls, yet for practical shepherding, as in the first and second centuries, there is usually needed a first among equal pastors and teachers, the *primus inter pares.* Nothing less than the revitalization of the entire eldership and membership of the local churches is the demand of the present time. When education is paganizing and crime corrupting the people, those "called to be saints" are the chief sinners, since they have known God, yet grieve His Holy Spirit, in whom they were baptized and "sealed unto the day of redemption." Many physically absent Friends will be at the Oskaloosa Conference in spirit, knowing that lectures, however fine, on "Quakerism," "Mysticism," the "Inner Light" (of which neither the apostles nor the early Friends knew anything), methods of "Evangelism," or any other ism, can possibly answer for a long delayed spiritual awakening. We are all too slow to receive the penetrating Inward Light, the Life Eternal, the implanted, inborn Word of Life, the Divine Holy Seed, "God's Gospel . . . concerning His Son," in which is evermore "being revealed the righteousness of God," which exposes iniquity, and sin-bred inability of all men, and sin itself in all its sinfulness, as also the power of God unto salvation.

Within six years after George Fox began to declare that the Lord himself would visit his people that they "might know their salvation, and their way to God," several able young ministers came out of the North to preach the Gospel. General meetings—some of Elders, some of Ministers, some of both together, some of all Friends — were held at various points in Central and North England. These were devoted, not to "Evangelism" and other theoretical questions, but to aggressive evangelization. In spite of persecutions, imprisonments and deaths, money was raised to send young men and wom-

en, and fewer older ones, led of the Lord to evangelize throughout England and overseas. There were open doors, many, and many adversaries. Their ambition was to evangelize all England and make it "a family of prophets." In less than twenty years churches were being organized as monthly meetings in every county, which would constitute a quarterly meeting, and of the quarterly meetings London Yearly Meeting was soon to be established. At Fox's death in 1691, after the labors and sufferings of forty-three years rarely exceeded in the life of any apostle of Christ, perhaps there were 50,000 Friends in England and many thousands in America. In the early nineties, reviewing Henry Stanley Newman's Autobiography of George Fox, *The Pall Mall Gazette* said: Of the four great men that mightily moved England in the time of the Commonwealth—Cromwell, Milton, Bunyan and Fox—the influence of Fox upon society has been greatest and least recognized. These sixty young prophets, true "sons of Light, believing in the Light," speedily effected a spiritual ground swell that made the people tremble in parts of England. The influence is still felt, though all too feebly.

George Fox is now more generally recognized than ever before, and his fame will abide. But his doctrines and principles are too largely restricted to literature, lectures and conferences, so-called, and too few of us Christian writers and teachers are moved as those early prophets were by the Holy Spirit within us to denounce sin and proclaim salvation.

Again, during the forties and fifties of the last century, a number of valiant ministers, constrained by the Holy Spirit, and doubtless much influenced by that greatest modern Friend, Joseph John Gurney, did much to revive Ohio and Indiana Friends, and to prepare the way for the awakening in 1860 in Indiana Yearly Meeting, through a revival which clearly saved the Society of Friends in America. Within fifteen years its spiritual life and power stirred to activity the Friends in Ohio, Indiana, Iowa and Kansas, and, sweeping back eastward, checked the decline in eastern yearly meetings. Within thirty years the revival reached the Pacific coast. In each decade many valued ministers and evangelists and other workers became soul-winners. In 1869 two young men in the Sophomore class of Earlham College, under conviction of the Spirit, "surrendered their lives to the Master." Others of both sexes were likewise moved, until within a few weeks the great majority of the students were converted. Within four decades, 1860 to 1900, the three Yearly Meetings west of the Alleghanies became eight, and the one Friendly college had become six, all of the evangelical and evangelistic type. Hence the Evangelical Friends west of the Alleghanies increased about four-fold, and North Carolina Yearly Meeting, which established its college in 1885, has gradually grown these three score years. Of the same type are Nebraska Yearly Meeting and its college, which were added in 1908. The history of this phenominal growth, including the establishment of the Five Years Meeting, has never been adequately written. It will be the painful experience of the sympathetic, competent historian to discover the evangelistic movement halting, and the evangelical faith waning, with the turn of the century.

But again a gleam of good hope appeared in 1922, when, during a positive evangelical movement in the Five Years Meeting, there was an outpouring of the Holy Spirit upon the assembled Friends, which is still referred to as truly Pentecostal, and which was soon felt in Japan, East Africa, and other mission fields. It should naturally have led, one must believe, in the Divine purpose and through faithful returning delegates, to a similar spiritual revival in the home churches of every Yearly Meeting. That would have been following the example of Friends in the general meetings of both the seventeenth and the nineteenth centuries. But the Five Years Meeting delegates soon sagged back seven years ago into their trends of dogmatism, liberalism and mysticism, discouraging themselves and all of us willing to forget their day of visitation.

How different were George Fox and his fellow-prophets! Not long after "Christ Jesus spoke to his condition," he declared: "When the Lord God and His Son Jesus Christ sent me forth into the world, to preach his everlasting Gospel and Kingdom, I was glad that I was commanded to turn people to that Inward Light, spirit, and grace, by which all might know their salvation and their way to God; even that Divine Spirit who would lead them into all the Truth, and who I infallibly knew would never deceive any." Likewise, seeing that "the dust of a busy commerce hides the Cross," a younger, recent Friendly prophet, John Wilhelm Rowntree, declared, "There is room yet for the teaching of the Inward Light, for the witness of a Living God, for a reinterpretation of Christ in lives that shall convict the careless, language that shall convince the doubting."

Let us all, whether we stay at home or attend the Oskaloosa Conference, continually and fervently pray: That God may graciously pour out His Holy Spirit upon the assembled peoples bearing the name of Friends; and that, whether they have academic discussions or not, they may return obedient Friends of Jesus, "filled" and "being filled with the Spirit," and with the holy purpose to "disciple all the nations, baptizing them into the Tri-Personal Divine Name and Character."

WM. L. PEARSON.
Pasadena, California.
2110 Navarro Avenue.

## ENGLISH YOUNG FRIENDS CONFERENCE

English Young Friends Conferences are not held so often as in America. The one held recently, August 2-9, at Leighton Park School, Reading, was the third of its kind to be held since 1911. The first one in 1911 was at Swanick and the second followed shortly after the London All Friends Peace Conference, at Jordans, in 1920.

The Chairman, Enid Priestman Barlow, many will remember as one of the English young Friends who paid a visit to America in 1923. The chairman of the committee, Howard Diamond, others will remember as one of the English young Friends at the Five Years Meeting in 1927. While I am listing personnel, I might mention that there were two other American Friends, Russell Elkinton from Philadelphia and Edith Osborne from Texas.

Leighton Park School was an extremely delightful place for a conference; large buildings, large playgrounds, a swimming pool and proximity to Oxford made the recreation side of the conference a happy one. Many played tennis on the smooth grass courts, there was a cricket game one afternoon, swimming races another, one afternoon was devoted to sports for every one, obstacle races of all kinds with a special one for the lecturers who had to pick out a sixpence from a dish of flour with their teeth. This race was won by Rufus Jones, but he could not keep the sixpence! One afternoon the conference divided, one group going in buses to Oxford and the other in launches on the river Thames. Each evening the conference entertained itself for it was found that there was much talent in the group, both musical and dramatic.

We had work as well as recreation, for members of the Conference did all the work except the actual cooking. This was no small task for two hundred and fifty hungry people having five meals a day. Volunteers helped to serve each meal and another group of volunteers to clear it away, washing and drying the dishes and putting them in their proper places. Each meal had a different group of volunteers and each person was expected to volunteer at least four times. Tea, at 4:30, was almost the most important meal of the day and the amounts of bread, butter and jam and currant cake consumed at this time, not to mention the cups of tea, would have amazed American Friends.

The program of the conference was fairly similar to American Young Friends Conferences—the morning started with small devotional groups which met after breakfast with no leader, immediately after them came the morning lecture, which was discussed directly it was finished. Then there was generally an hour free before lunch and the afternoon free for recreation until tea time. After tea the conference broke into small groups to discuss various topics — relations between men and women, international service abroad, compromise, which had two parts, how can we prevent war and what shall I do in time of war. There were various subjects which changed each day. Then came supper and the evening social and the devotional period, at which time we met as one group. After that we had cocoa and cake, or lemonade and cake, or ice cream, and then to bed with lights out at eleven.

The lecturers were well known English Friends and one well known American Friend, perhaps some of them are known to American Friends. Edgar B. Castle, the head of Leighton Park School, gave the opening address, the Outlook of Youth; there were two addresses on Sunday, Mabel Tothill spoke on Worlds Not Realized, and Carl Heath gave a Modern Interpretation of Quakerism; Robert Lunnon spoke on the New Outlook in Physics; A. Barratt Brown on Psychological Difficulties; Henry Hodgkin on Jesus Christ in the Life of Today, and Rufus Jones gave the last lecture, the Great Divide. By merely reading over the titles of the lectures one can see what a wide variety of subjects were covered. We had, really, an interpretation of Quakerism, its challenge to the problems of the world and the problems, some of them, interpreted for us. Physics and Psychology do not do everything, for physics may have taught us much about the processes of evolution, but it still leaves unsolved the *force* behind evolution and psychology shows that religion, though not an instinct is instinctive. Throughout the entire week ran one central thought—so it seemed to me—in the complexity and difficulty of the modern world whose problems we must face and try to solve, is the simplicity of Quakerism.

The devotional periods are not easy to describe; a time of worship can never be made real by the telling of it to others. They were times such as Whittier has described: "Baptizing in one tender thought, the whole."

I believe that the week of staying at Leighton Park was the lock of a canal from which we went on to a higher level.

MARY HOXIE JONES.

## OBSERVE GOLDEN WEDDING

The fiftieth wedding anniversary of A. L. and Orpha Cox Fellow of Amboy, Indiana, was observed with fitting celebration, July 28, which was also his 71st birthday anniversary. Following the sermon at the Friends Church, Sunday morning William O. Fox of Spiceland

A. L. AND ORPHIA C. FELLOW

conducted an original and beautiful service commemorating the wedding ceremony performed by his grandfather, J. Hammer Ellis, fifty years ago. It was an expression of thanksgiving for the goal reached and a rededication of them to their marriage vows. They were accompanied to the altar by their son Robert, their daughter Mary Loser and her son Walter. With clasped hands they gave testimony to their undying love and fidelity for one another through the changing scenes of life and pledged anew an unselfish devotion to the renewed vows of fifty years ago.

Following the service they led the way to the church basement where an elaborate basket dinner was served in cafeteria style. In a program of short talks Jonathan Pearson spoke for their Sunday school class and read an original poem, Dr. V. E. Baldwin spoke on behalf of the church, Awilda Hoke read a poem written for the occasion by Henry Fellow of Wichita, Kansas, and W. O. Fox brought greetings from a number of Fellow relatives at Spiceland. Millard F. Pearson presented gold coins amounting to fifty dollars as a token of esteem from their many friends and George Vincent presented a beautiful gift from the Vincent family. The "groom" responded with a short talk expressing gratitude for kindnesses shown him and his wife, and the "bride" read an original poem.

A. L. Fellow was born in Howard County, Indiana, grew to manhood near Jerome, and when seventeen went to Spiceland. Orpha Cox was born south of Elwood and spent most of her girlhood at Spiceland. Here they were married and lived until 1891, moving to Amboy where they have lived thirty-eight years. A number of their friends came to Amboy in honor of this occasion.

## ELLIS LAWRENCE

### *In Memoriam*

On August 27, 1928, Ellis Lawrence died at his home, 521 East Twenty-second Street, Indianapolis, Indiana. He was in his ninety-second year and had been a teacher, editor, writer, poet and business man. Born in Montgomery County, Indiana, the son of Isaac and Elizabeth Ellis Lawrence, he was a birthright Friend, for many years connected with the Friends Church at Plainfield, Indiana, and the oldest member of the First Friends Church of Indianapolis.

He had written many articles for magazines and newspapers and was also known as a lecturer. He was connected with the fire insurance business until his retirement twenty years ago. Since that time he had been engaged in literary pursuits and the study of city and national politics. He had been in good health until he was stricken with apoplexy two days before the end. He took an intense interest in the late presidential campaigns, especially that of Herbert Hoover. His study of political science included the campaign of Abraham Lincoln, for whom he cast his first presidential vote.

While they were students at Bloomingdale Academy, near Thorntown, in 1859, he met Hannah Coffin Mendenhall, whom he married at Plainfield, Indiana, in 1863, and who died in 1916. He is survived by three daughters: Huldah M. Lawrence, Elizabeth Lawrence and Mariana L. Werner, all of Indianapolis; a son, C. W. Lawrence of California, and a sister, Phebe L. Wardan, of Indianapolis.

## DURHAM VACATION SCHOOL

The Daily Vacation Bible School held at South Durham, Maine, completed its third session on August 2. Thirty-three children were enrolled with a very good average attendance. The average age of the scholars enrolled was somewhat lower than the two previous years, as some of the former scholars were too old. Bible stories, Scripture memory work and children's songs formed the foundation of the school, with playtimes and handwork to vary the program. The teachers were all volunteers, thus lessening somewhat the running expense of the school. A picnic at the seashore and the public demonstration closed this most interesting summer Bible school.

# QUAKERDOM · AT · LARGE

Edgar T. and Adelaide Hole, who attended the recent sessions of North Carolina Yearly Meeting, are arranging to spend the year in the Old North State, Edgar T. Hole having arranged with the authorities of Guilford College to work for the financial interests of that institution.

* * * *

Evelyn Grant, a young Friend of Richmond, Indiana, whose father, Dr. E. D. Grant, is Professor of Mathematics and Registrar at Earlham College, of which she is a graduate, will be a member of the Faculty of Penn College this year in the Department of Modern Languages. She receives her Master's Degree at Chicago University this week.

* * * *

The Young Friends Gospel Team of South Durham, Maine, with their pastor, Harold N. Tollefson, conducted the evening service at the Friends Meeting-house, East Vassalboro, on Sunday, August 11, thus hoping to encourage the forming of a similar team among the young people there. The team appreciated very much the splendid audience present and the Friendly and inspiring atmosphere.

* * * *

Henry T. Silcock and J. Cuthbert Wigham of England will visit India this autumn, arriving at Bombay on September 30. Much of their time will be spent with Friends in mid-India, including attendance at the Yearly Meeting, visiting the Quaker group at Madras and the American Friends at Nowgong. In November they hope to visit groups of Friends in China and later make the up-river journey to Szchwan.

* * * *

A pungent paragraph from *The Baptist*, official organ of the Northern Baptist Convention: "Now it is announced that a Quakeress in Indiana and a Mennonite in Ohio have been refused citizenship by local courts because of their religious objections to participating in war. Thus, by judicial decisions but not by either the constitution or the laws of the country, militarism in this country bars the gates against the finest spirits in the world."

* * * *

W. S. Hadley writes us from Wichita, Kansas, that his brother-in-law, Dr. John H. Outland, well known to many Friends, was badly injured in an automobile accident at Salida, Colorado, on August 14, as a result of which he will be confined in a hospital for some time; also that Wallace C. Kemp of Wichita, treasurer of Kansas Yearly Meeting, who has been in poor health for some time, is now in a Wichita hospital in a rather serious condition.

* * * *

In a recent issue of the Long Beach, California, *Press-Telegram* there is featured in its rotogravure section a display of pictures having to do with the republic of Latvia, which is seeking closer commercial relations with this country. Of particular interest to us is the picture of Henry P. Rising, who is Vice-Counsul for Latvia to look after its interests in southern California, Arizona and New Mexico with offices in Los Angeles. Henry Rising has recently become a Friend by convincement and is an active member of the Los Angeles meeting and an eager reader of THE AMERICAN FRIEND, to whose interests he is extremely loyal.

* * * *

Bertram Pickard, Director of the Friends Center at Geneva, writes that they have been having a very busy and interesting time, now that the international season is at its height. He expresses pleasure in meeting so many friends from the home countries. He speaks his appreciation of having been able to take part at Friends House in London at Yearly Meeting time in a tea party given by the staff to Pauline Terrell to show their affection for her. As our readers will recall, Pauline Terrell is a former member of the Central Office staff who has favored THE AMERICAN FRIEND and its readers with delightful articles during the past two years of her residence in Geneva and London. She is to teach at George School, near Philadelphia, the coming year.

* * * *

Hark from the tomb! In going through some old books recently, Jane R. Wollam of Pasadena, California, found and kindly sends us the following quotation taken from "Bowen's Picture of Boston, or the Citizen's and Stranger's Guide to the Metropolis of Massachusetts, and Its Environs," published exactly one hundred years ago: "From the year 1664 to 1808, the society of Friends held regular meetings in Boston. They built the first brick meeting-house in the town, in Brattle street, and another of similar materials, in Congress street. The former was sold in 1708; the latter was erected prior to 1717, and stood until April, 1825, when the building was sold and demolished. Connected with this house was a burial ground, in which the dead of the society were interred. Their remains were removed to Lynn in the summer of 1826. The land was sold in 1827; it lies unoccupied at present and is the only remaining vestige of a once flourishing society."

* * * *

Friends University at Wichita, Kansas, approaches its thirtieth annual opening in the best condition it has ever been, according to a statement in the *Wichita Beacon*. The prospects for the coming year are very encouraging. The enrollment of freshmen at latest report was 167, with the limit at 200. In addition to a large number of graduates from the Wichita High School, the young men and women who have enrolled thus far are among the best from a large number of Kansas and Oklahoma high schools. An important feature of the summer's improvement has been the completion of Alumni Hall, the general assembly room of the school, said to be one of the very best in Kansas. W. S. Hadley, president of the board, reports total assets of $1,100,000, of which $650,000 is in endowments. But few changes have been made in the faculty. Dean O. B. Baldwin, professor of philosophy and education, has returned after a year's study, and Professor H. Ernest Crow, biology, will also be at the head of his department after a year in Kansas University.

* * * *

In an editorial in this issue we refer to an interview which Paul Hutchinson of the *Christian Century* had with Mr. James Middleton, Assistant Secretary of the Labor Party in England. After referring to the loss of influence of the church in that country and to the poor attendance upon the churches which he has found, Mr. Hutchinson says: "However, this is not the whole story, even as my brief contacts have shown it. There are considerations to be weighed on the other side; weighty considerations. For example, the Quakers. I don't suppose that the attendance at Quaker meetings has shown any astonishing increase in London recently. But I have seen enough to let me know that the Quakers stand in a new position of regard so far as the thinking of thousands of Englishmen is concerned. The Quakers of England came out of the war with a clear testimony—bought by many of them at the price of years in prison—and this war-disillusioned generation reckons it to them for righteousness. Add to that the distinguished and unceasing service which the Quakers are rendering in the mining regions, and you have a basis for what will inevitably develop into a new popular tradition of loyalty to principle and good samaritanism."

## NEWS OF OUR MEETINGS

Ferrisburg Quarterly Meeting was held at South Starksboro, Vt., during the week-end, August 10-11. Isaac and Elizabeth L. Hazard of Union Springs, N. Y., motored to Vermont and visited Friends in Monkton and South Starksboro, and Elizabeth Hazard had acceptable service in Quarterly Meeting. Friends were also pleased to see Edwin J. Meader on the platform again and listen to his brief messages.

* * * *

During the month of July a Membership Loyalty Campaign was conducted at Spring Garden Street Friends Meeting, Greensboro, N. C., to ascertain what percent of the membership would attend Sunday morning services. The average attendance for the month was 43 percent which was a pleasing gain over the 33 percent attained in a similar campaign last year. On the third Sunday those sixty years of age and older sat in a reserved section and to them was largely given the responsibility of the service. Family Day was observed on the fourth Sunday when as far as possible the children sat with their parents and special attention was paid the family having the largest group present. Thus, the usual summer slump was kept away, at least during July.

* * * *

For the second time, a Community Daily Vacation Bible School was held in the Friends Church in Fishertown, Penna., from July 8 to 19, with Nellie M. Thomas and Minnie Bassett as directors, assisted by ten teachers. The enrollment was seventy-two, with a daily average attendance of fifty-two. Of this number, thirty-four were present every day, some of them walking a distance of three miles daily. Four departments were represented: Kindergarten, Primary, Junior and Intermediate. On one day, the children and teachers enjoyed a picnic dinner in the woods. On the evening of the 19th, a public demonstration was given, at which time the church was filled with parents and friends of the Children who greatly enjoyed the exercises, which consisted of Bible memory work, recitations, Bible stories, songs, salutes to the American, Christian and Temperance flags, and a very excellent address on "The Bible" by Julian Park, a Korean minister. An exhibition of the handwork done by the children in their special note-books, also crayon work done by them on the "Health" and "Safety First" posters, created much favorable comment. A free-will offering covered the financial obligations.

* * * *

After three years of faithful service with the Friends Meeting at Gray, Indiana, in Carmel Quarterly Meeting, William J. Cleaver has accepted the invitation of the meeting to continue another year.


# WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

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WESTTOWN, PA.


Chester Meeting in Iowa had its first Summer Vacation Bible School this summer with an enrollment of thirty and four teachers. The children were hauled and took fine interest. The closing program, displaying their work both memory and hand accomplishments, was well attended and much appreciated. Peace activities have been stressed unusually much. Peace Day was observed with an address by Ray Clampitt, Peace Superintendent in the Quarterly Meeting in the morning, a community dinner on the lawn at noon, and an afternoon meeting addressed by Mr. Mackay of the North Carolina Peace Caravan. The children have given several peace contests for the silver medal and joined in a gold medal contest. This meeting went over the top in its contribution to the united budget.

* * * *

The Tri-Quarterly Conference of Christian Endeavor, composed of Walnut, Mill Creek and Mt. Ayr Quarterly Meetings of Kansas Yearly Meeting, was held at the Glenview Friends Church July 26-28, 1929. This was the tenth annual meeting of the conference. The theme, "Making Christians More Spiritual," was discussed in its various phases. Sylvia Frazier had charge of the evangelistic services. The spiritual atmosphere of the conference was greatly encouraged by her soul-searching messages. Classes in Christian Endeavor methods were conducted and a very interesting report of the International Convention of Christian Endeavor was given. Looking back Friends realize that these annual conferences have meant much to Christian Endeavor in this section and pray that it may be of even greater usefulness in the years to come.

* * * *

University Friends, Wichita, Kansas, are delighted to have their pastor, Herbert L. Huffman and his estimable family back again after a few weeks' sojourn in the east. While on his vacation tour Herbert L. Huffman attended the sessions of New York Yearly Meeting.

* * * *

At University Friends Monthly Meeting held at Wichita, Kansas, August 7, 1929, D. W. Binford and Evelyn Clark were chosen as clerks for the ensuing year, to succeed O. C. Emery and Mariah F. Davis who had both asked to be released from that service. O. C. Emery has served University Monthly Meeting as clerk, faithfully and well, for about twenty years, and many were the expressions of appreciation for his efficient services with regret that he had felt it necessary to ask to be released. Mrs. Davis also has been a faithful, efficient clerk for several years.

* * * *

Spring River Quarterly Meeting was held at the Friendship Church, four miles north of Hallowell, Kans., August 9-11. Friday afternoon at the meeting on Ministry and Oversight, Arthur Haworth of the Miami, Okla., Meeting, and soon to move to Kokomo, Indiana, for pastoral work, gave a very timely message on the doctrine of "Peace," using the first sentence of John 14:27, Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Among the many good things he said was: "After nearly 2,000 years the world is awakening to the fact that there is something to the teachings of Jesus on peace." Friday night, the subject was Peace and Service, with Ruth Smith, Superintendent of Peace and Service, presiding, and again A. J. Haworth was favored in an inspiring message on Service. Saturday morning, Pearl Peace, Superintendent of Education, presided, and after a short discussion on Education, Arthur Haworth brought a very stirring gospel message. At noon, a fine dinner was served under the trees in the yard. Many were the remarks about the nicely kept cemetery near by. During the lunch hour the various departments had their committee meetings and planned their work for the coming year. After the business, the Y. P. S. C. E. had a very enjoyable social at the home of Riley D. Pickering. All were delighted with the games and ice cream, as it was very hot. But the storm stopped the plans for the rest of the day and the essential part of the C. E. program was given between Sunday school and worship Sunday A. M. The Friendship C. E. got the banner for attendance and the Fairview society the banner for efficiency.

# Read It or Leave It!

## A Corner of the Paper in which We May Talk Shop, and be Personal

**To appear Once in a While if not Oftener**

### If and When

Please imagine us with hand on chest making a graceful editorial bow, a gyrating bow, in recognition of the many words of appreciation of our recent series of Canada travel stories. One Friend sends word she wishes we would travel all the time. If and when our wife tells us that we shall consider it as being unanimous.

### Solving "We"

Some of an editor's troubles are little ones. (We are not speaking domestically.) There is this little word "we," for instance. It is not considered good form for an editor to use the first person singular. He should either say "we," "our" and "us" or refer to himself in the third person singular. (We know several people who feel deeply that "we" are singular in any case, if not worse!) Few editors are sufficiently modest to think of themselves in the third person at all whether singular or otherwise, hence the first person plural is the common usage, however presumptuous its implications may be.

But there are complications to this polite journalistic hoyle. One example will suffice to make the point clear. We, the editor, had Ward Applegate as a traveling companion on that Canada trip. In the course of the editorial travelogue we had occasion to refer to our wives—Ward's wife and the Editor's. We were frankly nonplussed. If we said "our wife," there was a confusing suggestion of polandry. Then we wrote it "our wives," but having been using the editorial pronoun we saw at once that would not do *a* tall. So we backed up and brought that Laura Secord candy to our *families*. (On second thought we see this Mormonesque suggestion is not so good either.)

All of which goes to show how our style is frequently cramped. Dare we emancipate ourself (or selves) from the editorial etiquette? Perhaps we may take the first faltering step on this informal page. Readers will recall the oft-told story of the outbreaking Quaker lad who, fleeing from the wrath that pursued him, from the vantage point of the woodshed roof called down to his scandalized sire, "You, you, you—Sunday, Monday, Tuesday, Wednesday—you old you." We may yet become sufficiently desperate to break out all at once with "My wife—I, I, I—woe is me!"

### I Am Puzzled

Some days ago, when shopping in another city, I presented a personal check for value allegedly received. I was not known in the big department store and to assure the floor manager, conveyed the convincing information that I was a Quaker editor. Said manager was evidently debating the question in the managerial mind, but on noting my Kiwanis Club button, all hesitation suddenly vanished.

Frankly I was rather dashed and the incident has since given me considerable food for query and reflection. Is the name of a service club better surety for a check than the name "Quaker?" This is serious, if so. Or, perhaps the word "Quaker" would have been all right alone, if I had not limited it with "editor." It must be admitted that editors are often looked upon as an impecunious bunch. One again: the manager might well have been amply satisfied with the word "Quaker," although carrying the editorial handicap, had she been perfectly convinced that I was what I claimed to be. This reflection carries the embarrassing implication that my face is not as good as my word. So I don't know what to think. The fact that the manager was a very good looking woman doesn't increase the editorial self-confidence and sense of personal prestige!

Whatever the true inwardness of the incident, it evidently behooves me to keep in good standing with my Kiwanis club!

### Apologies to Otterbein

The Editor had welcome callers the other day—and thereby got a calling. Raymond Mendenhall, accompanied by his parents, John Mendenhall and wife of Earlham and Bear Creek, Iowa, came in and reproached us for sailing through Westerville, Ohio, on our way to Canada without giving thought or notice to Otterbein College, an institution whose standing (and certainly its popularity) will not compare unfavorably with that of the National Anti-Saloon League. It was an inexcusable lapse of memory on our part, our only explanation being that we must have had our mind turned singly toward "Canada Dry." We are sorry, for three good reasons: First, Mrs. Raymond Mendenhall, loyal friend and reader; second, Raymond Mendenhall, Quaker member of United Brethren Otterbein's Faculty; and third, President W. G. Clippinger, whose pleasant acquaintance we made at Rochester, New York, last December—all of whom we missed seeing, to say nothing of the College. A plague on single-track minds anyway!

We take it that none of our readers can recall the content of a single sermon heard at the tender age of ten years or thereabouts. At any rate, we have yet to hear from one. Evidently it remains for the Editor to place this coronal for early piety upon his own brow. Are there any contenders?

### Have One On the Editor

A few weeks ago we received from the author and publisher a biographical sketch of a well-known public man, of which he asked favorable notice in the paper. His literary effort didn't appeal to us favorably and in reply we told him so with great frankness and freedom of expression. We said that his work was inaccurate as to facts, was inartistic in appearance, was poorly wrought in its composition and was even guilty of glaring errors in spelling. That last was the whipcracker to put him where he belonged.

Did we squelch him? Let the gentle reader judge. A reply is at hand, beginning, "I was delighted with your letter, though it contained a few knocks. Re mistakes in Grammar and spelling: I know of a few as the proofs were read

**Is Your Bible School Using Friends Supplies? . . . . .**

Many schools have been using the Adult Quarterlies, but do you know about the Penn Intermediate, Junior and Primary lessons? Start the Bible School year off right by ordering Friends supplies for the Fall Quarter.

**Do You Use The Penn Weekly?**

This story paper will appeal to both older and younger children. If your school has never used this paper, why not accept our free trial offer for next quarter? Samples of all our supplies are gladly sent on request.

**FRIENDS BOOK AND SUPPLY HOUSE**

101 South Eighth Street Richmond, Indiana

and the first edition printed when I was out of town. However, there are always slips and I notice that you spell Grammar with an 'e'." Wasn't that deftly done? We would say that the operation was successful and that hopes are entertained that the editorial patient will recover.

## ACKWORTH ACTIVITIES

Ackworth Quarterly Meeting was held August 17-18 at Ackworth, Iowa. Both days fine weather prevailed and a large number from all the Meetings were present. Saturday morning Allan Jay of Motor delivered an inspiring message.

In the afternoon business session all departments gave a good report of their work during the year. The following heads of departments were appointed for the coming year: Evangelistic, Allan Jay; Religious Education, Carl Binford; Missions, Viola Jay; Peace and Literature, William Byerly; Temperance, Edith Wilson; Young Friends Activities, May Smith.

On Sunday, the theme of the services was Peace and World Brotherhood. W. Worth Mackay, a representative of the North Carolina Peace Caravan, gave the main address in the morning. Several of the pastors spoke a few words presenting various aspects of the same subject. In the afternoon a Gold Medal Peace Contest was held, in which all the meetings, except one, were represented. Wilma Wood of Smyrna won first place and Dale McGraw of Motor second. Wilma Wood will represent the Quarterly Meeting in the Diamond Medal Contest at Iowa Yearly Meeting.

## BIRTHS

SIMKIN — At Chengtu, West China, July 5, 1929, to Robert L. and Margaret Timberlake Simkin, a daughter, Margaret Ruth.

STATZER — To William and Martha Statzer, Noblesville, Indiana, R. F. D., July 5, 1929, a son, Robert William.

TOLLEFSON—To Harold N. and Gladys J. Tollefson, Brunswick, Maine, July 27, 1929, a daughter, Elsie Lorine.

## MARRIAGES

EBERHART-RIDGWAY — At the Friends Church, Amboy, Indiana, August 12, 1929, Jessie Ridgway and George Eberhart. Fred E. Smith of Spiceland, minister.

GAUSE-ELLIS — At Carmel, Indiana, August 14, 1929, Ruth, daughter of Isaac and Mary Gause, Westfield, Indiana, and Noble Ellis of Orleans, Indiana. William J. Cleaver, minister. They will be at home at Orleans.

JONES-WELLS—At University Friends Church, Wichita, Kansas, August 7, 1929, Dorothy Sarah Wells and Arthur Gerald Jones. W. O. Mendenhall, minister.

KENYON-MYERS—At the home of the bride's parents, Halley and Mary Kenyon, Noblesville, Indiana, June 22, 1929, Edna May Kenyon and Chauncy Myers. William J. Cleaver, minister. They will reside in the Gray neighborhood, Noblesville, R. F. D.

## DEATHS

ALBERTSON — At Los Angeles, California, August 9, 1929, Achsah B. Albertson, in her seventy-second year. Born in Winston-Salem, N. C., a lifelong member of Friends, she came to Indiana when a child, was educated near Thorntown, spent some years in institutional work in Indianapolis and Chicago, and became superintendent of Dunwoody Hall of the Woman's Christian Association, a boarding club for girls in Minneapolis, Minn., retiring three years ago. Two sisters and several nephews and nieces survive her. Funeral service was conducted by Eliza Armstrong Cox at Whittier. Interment in Whittier Heights Park.

BOWMAN—At his home near Monrovia, Indiana, July 18, 1929, William R., son of Richard and Polly A. Bowman, in his eightieth year. Born near Greensboro, N. C., he was married in 1878 to Jane R. McCollum and to them were born five children, two of whom survive. For more than fifty years he was a member of West Union Friends Meeting, serving his master and the church in many ways, for many years as an elder.

HARRIS—At Bethany Hospital, Kansas City, Kansas, Frank Lake Harris, aged 48 years. He was a member of Hesper Monthly Meeting of Friends. His wife, Phoebe Harris, three sons and a daughter: Frank L., Floyd D., Lloyd and Marie, survive him. Funeral service at Long's Chapel and interment at Eudora.

HOCKETT — At his home near Union Iowa, August 11, 1929, Joseph L. Hockett, son of Jonathan and Ann Hockett, in his seventy-sixth year. Born at Salem, Iowa, he married Almilda Rubottom in 1877, and to them five children were born, three of whom, with their mother, survive him. Since his conversion in the early eighties he was very active in church work, serving faithfully as an elder. Although an invalid for several years, he never lost interest in the church.

STUART—At Amboy, Indiana, August 10, 1929, Junior, son of Mr. and Mrs. Chester R. Stuart, in his seventh year. He was a member of Friends Sunday School, Junior Church, Junior Endeavor, Junior Choir and Daily Vacation Bible School, and had endeared himself to all who knew him.

WOOD—At his home near Portland, Oregon, August 3, 1929, Libeus Wood, son of Samuel and Priscilla Wood, in his eighty-sixth year. Born at Morengo, Ohio, he married Emma S. Kidney in 1870, and to them four children were born, three of whom survive their parents: George I. of Manton, Mich.; Amos D. of Mulino, Oregon, and Carrie B. Wood, a missionary to India, at home on furlough. For the last twenty-four years he has been a member of First Friends Church at Portland.

## DAILY BIBLE READINGS

Lesson for Sept. 8. Nehemiah Rebuilding the Wall of Jerusalem. Nehemiah 4:6, 15-21.

*Golden Text:* The people had a mind to work. Nehemiah 4:6.

M. Nehemiah's Sadness and Request. Neh. 2:1-5.
T. Nehemiah's Return to Jerusalem. Neh. 2:6-11.
W. Inspection of the Wall. Neh. 2:12-20.
T. Building Under Difficulties. Neh. 4:15-23.
F. Nehemiah's Unselfishness. Neh. 5:14-19.
S. The Wall Completed. Neh. 6:15; 7:4.
S. The Favor of Jehovah. Psalm 85:1-7.

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## STUDENT HELP WANTED

A girl wishing to study at Columbia University this winter can earn room and board by helping with housework about two and a half hours a day. Communicate with E. W. Taber, 600 West 113th Street, New York.

## LOCAL MEETING DIRECTORY

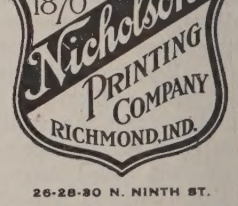
**CHICAGO, ILLINOIS**
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

**CINCINNATI, OHIO**
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

**DETROIT, MICHIGAN**
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

**LOS ANGELES, CALIFORNIA**
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. H. R. Keates, Minister.

THE NICHOLSON PRESS

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